Things fall apart study guide teacher copy sheet printable version

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Published in EM It undoubtedly the most widely read African novel in the world, having sold over eight µmillion copies in English and been translated into fifty languages. But it offers much more than access to NigÃ© ria pre-colonial and the cataclysmic changes brought about by the British. Also ©m can be a window into the history of the Abor³Ling in Australia, the Māori of New Zealand and the First µth of North, Central and South America in â A ³ Chinua Achebe Ã© is the telling ideal of this story, born in NigÃ© ria in 1930 and growing up in the Igbo city of Ogidi. He spoke Igbo at home and studied English at school, absorbing the dual culture. In an autobiographical essay, he describes his infidelity as â a crossroads of cultures â A Throughout a distinguished and literary career, much of it in his former life, Achebe received many honors, including the Margaret Wrong Memorial Prize in 1959 for Things Fall Apart and including over thirty honorary doctorates. Achebe is widely sought after throughout the world as a lecturer and visiting professor, and currently lectures at Bard College, New York. Achebe uses most of the English literary forms, the novel, to make her story ³ accessible to Westerners, and interweaves the narrative with Igbo prov- lition and folk tales. The novel challenges the Western µ of ³rich truth and encourages readers to question our perception of precolonial and colonial Africa. More than half of the novel is dedicated to a representation of Igbo culture, artistically drawn as we accompany the ascents of the the protagonist. As a champion fighter and a great warrior, Okonkwo is a natural leader. His failure, however, is that he never questions the wisdom received from his ancestors. For this reason, it is not drawn in a flattering light, but its culture has been given a full and fair representation. Students can sele sele euq me satsiver retnam meb own culture¢ÂÂÂs equivalent to each Igbo folkway, discovering affinities as well as differences. There is no culture shock in discovering that Okonkwo¢ÂÂÂs father has low status because of his laziness and improvidence. He would rather play his flute than repay his debts. It follows, then, that land, a full barn, expensive titles, and many wives confer status. Our protagonist is ambitious. Indeed, one of his flaws is his fear of failure, of becoming like his father. Viewing society from the inside, students can make inferences about why a high value is accorded to clan solidarity, kinship, and hospitality, and the reasons for courtship and funeral customs. In a culture without written language, the arts of conversation and oration are prized. Wisdom is transmitted through proverbs, stories, and myths. The agrarian cycle of seasons, with their work and festivals, the judicious use of snuff and palm wine, the importance of music and dance, all could be noted and compared to similar Western mores. Law and justice keep the peace, pronouncing on a land dispute or the killing of a clansman. A priestess and masked tribesmen interpret the Oracle, speaking for ancestors and gods. They enforce taboos against twins and suicide, and offer explanations for high infant mortality. The second and third parts of the novel trace the inexorable advance of Europeans. For years, stories told about white slavers are given little credence in Okonkwo¢ÂÂÂs village. The first white man to arrive in a nearby village is killed because of an omen, and in retribution all are slaughtered by British guns. Christian missionaries seem to be madmen, their message of wicked ways and false gods attractive only to outcasts. But along with Christianity come hospitals and schools, converting farmers to court clerks and teachers. Trading stores pay high prices for palm oil. Government is closely linked to religion and literacy. A District Commissioner superimposes Queen Victoria¢ÂÂÂs laws, and Africans from Aht Attersuly, DNA drawot, evom, snoisivid, HD, wH? tsinogatorp, ha, fo elephant, segats, htuba, tcelfer, sinisivid, ehodW, .strap, eerht, ni derutcurts, si levon ehT .1tolP, euqinhceT, erutcurtSGNITIRW, DNA, NOCSID, syasE detceleS:stnemidepmI, sepoH, yaD noitaerC, noYInroEmoIhsaAEoSep: rehtO dna raW6taRslriG840hnavaS7hfoA3slyhtnA1ebehcA3aunihC0ybSkroW7rehtOROHTUA😊SIHT4TUOBA.nihcEchnrepxeNirfA nredomHtOtEvahOtnamrepGnitanemulli tsomEhsiA laA laF sgnihT .luos ehtFo snoipulmucIretsym ehdna,yrotsih,eruetzenefsenefseneretsenevNizueruernsefuEeneeneeneeneenedhuerssenedhueroNizueroNgNEfrep Era Samard NiwehT .seiranoisim Niprou E Gnizitylesorp .evisserga Fo Lavira Hghorht dlrow sAaAaOwknokO fo noitcurtsed hta Serutluc fo hsalc aht Snrecnoc ,tneicna si Si Seredom Hcihw ,yrots dnoces ehT .yteicos lauredni ehwtb tcilfnoc Lairomemmi tupelbaf lewwwpSehtiw .sehtif .sehteroHtsehf .ltif Hterw .Hteri sAdaAatOwknokO secart yrots6EhT .airegiN ni egalliv😊obI na fo "nam gnorts" a,owknokO, dnuora retnec hcihw fhtob,seirots gniniwtretni,gnippalrevo owt sllet trapA laF sgnihTKOOB SIHT TUOBA .obINnahrehtar ,obgI ,gnilpyraropnocSesuEedihT:EreewtrenTErexefuTReefeEfeLr fo noitacificaP ehT deltitEb oetero et snalp eh kob a ni ecnerefer gnissap a ot htetide dna efilAdaOwknokO secuder laicifo hsitirB a nhw hcnilf sredaer,dne AatA900000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000go to sleep over edoc digir a nfeileb seh snedrah yelrem noisrevnoc ylrae sWannaAT300000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000 si tahw fo noisivid obgI eht wohs taht owknokO fo snoitca dna edutitta eht ni selpmaxe etiC ?elam tluda na sa snoitca dna retcarahc sÂÂÂ¢owknokO epahs rehtaf sih seod woH ?rehtaf sih drawot sgnileef sih era tahW ?rehtaf sih morf reffid owknokO seod woH .3?tserof live eht ni eid ot tfel ,hcamots eht ni gnillews a morf sreffus ohw ,akonU si yhW .2?erutluc sih yb denifed sa ssentaerg eveihca owknokO seod woH .1tcilfnoC dna retcarahC ?srezinoloc etihw eht fo retcarahc lareneg eht tniap ot stnedicni esu ebehcA seod woH .01 ?elpoep obgI eht fo tnemtaert rieht enimreted sedutitta rieht od woh dna gnirb nem etihw eht od elpoep obgI eht drawot sedutitta tahW .nam etihw eht fo tnemelttes dna lavirra eht ot sesnopser sÂÂÂ¢elpoep obgI eht fo ygolonorhc eht ecarT ?decudortni nam etihw eht si woh dna nehW .9.secneuqesnoc fo kcal sti dna anufemekI fo gnillik eht ni noitapicitrap sÂÂÂ¢owknokO ot erapmoC ?cinori elixe eht si yhW ?delixe owknokO si yhW .8?owknokO fo llaf eht wodahserof anufemekI fo gnillik eht seod woH .7 ?sdlrow laer dna lautirips eht fo gnidnelb eht etartsulli ebehcA seod woH ?dlrow lautirips eht ot detaler osla ti si yhW .nemow obgI ot ylralucitrap ,gnivil eht ot pihsnoitaler sti dna uwguwge eht fo noitcnuf laiciduj eht ebircseD .6 ?anufemekI fo)etaf etamitlu dna(ecneserp eht wodahserof ebehcA seod woh ,enO retpahC nI .5?skcabhsalf eht etartsulli ot gnilletyrots fo esu eht fo tceffe eht si tahW ?pihsnoitaler rieht tuoba laever skcabhsalf eht od tahW .akonU dna owknokO fo pihsnoitaler eht ebircsed ot skcabhsalf gnilletyrots sesu ebehcA .4 ?liaj ni sredle obgI eht fo noitailimuh hsitirB eht ot esnopser etauqeda na tuoba gnitarebiled si owknokO nehw ,gnidne eht htiw tsartnoc siht seod woH .gnilts erw si owknokO ,gninepo sÂÂÂ¢levon eht nI .3 ?redaer eht rof elor yrotapicitrap a ekove ot esu rotarran eht seod seuqinhcet tahW ?serutluc gnitcilfnoc eht fo gnidnatsrednu ruo ot etubirtnoc weiv fo tniop eht seod woH ?rotarran eht fo weiv fo tniop eht si tahW .2?yteicos obgI and what is considered feminine.4. Why is Okonkwo unhappy with his son and heir? How do your feelings towards Nwoye compare with your feelings towards Ikemefuna? How do the feelings of the OkonkwoÃ¢ÂÃ´s affect Nwoye?5. Why was Ikemefuna killed? Why does Okonkwo take part in the massacre, despite the advice of an elder not getting involved in the sacrifice? How does Nwoye react to sacrifice?6. Okonkwo changes significantly after Ikemefuna's death. Describe these changes and tell them how they reflect the fight with your feminine side.7. Consider the relationship with his daughter Ezinma and how he views her in comparison to the way he looks at her.8. During the exile of OkonkwoÃ¢, Obierika will be your friend. How do the actions of the Obierika's show a true friendship?9. Describe actions that portray Obierika as the alter ego Â´ OkonkwoÃ´¢ÂÃ´s. 10. Why does Nwoye convert to Christianity? How does your conversion affect your relationship with your father?11. Describe Mr. Brown. How is your interpretation different from the Igbo characters? Compare it with other white settlers.12. Describe Enoch. How do their actions show contempt for Igbo traditions?13 To what extent does the personality of the Reverend Smith differ from the personality of Mr. Brown? What is the impact of the personality of Reverend SmithÃ¢ in the village? Definition and Society1. The novel begins in Umuofia and ends in Umuofia. Describe this village. What surprises you about the life of an African tribal community? What prejudices have you brought to your reading, which have been reinforced or changed?2. Why do community celebrations make Okonkwo unhappy? How do your feelings conflict with your community's culture? Give examples.3. Igbo culture is patriarchal. What is the role of women in the community? Does their role make them less valuable than men? How does the beating of women reflect the community's attitude towards women? Give examples.4. Near the beginning of the novel, we learned that It has several wives. Describe the polygamous structure of family. What does this provision reveal about family life in the community?5. An African proverb says, "It takes a village to raise a child."How does this statement reflect the care of children in the Igbo community?6. Describe the Igbo extended family system. How do you help Okonkwo survive his exile in Mbanta? 7. Compare and contrast Umuofia and Mbanta. How do their similarities and differences contribute to an understanding of Igbo culture? 8. A significant social marker in Igbo society is the honorary degree system. Describe how the use of titles allows Igbo members to compare themselves to one another. 9. What is the symbolic significance of the Week of Peace for the Igbo people? How does the anger of the OkonkwoÃá violate the custom and what are the consequences of its action? 10. Agriculture is important in the Igbo community. How does sharing cultures contribute to the prosperity of the community? How does this affect individuals? 11. What is the meaning of yam? What is the purpose of the New Yam Festival? How does it relate to the religion of the community? 12. Explain the concept of ogbanje. Show how this is reflected in the relationship of Ekwefi and Ezinma. 13. How do marriage negotiations and Igbo rituals compare with other nineteenth-century cultures in which the bride family is a dowry? What do these rituals reveal about the level of sophistication of the pre-colonial Igbo civilization? 14. Obierika, a close friend, mourns the exile of Okonkwo, but participates in the destruction of the property Â´´ OkonkwoÃ´¢Â´s. Explain how The Obierika response to exile is a questioning of community traditions. 15. How does pre-colonial life in Umuofia differ from Western society? Are there similarities? Give examples of any similarities and differences. Themes and Motives1. Describe the Igbo concept of chi and how the concept relates to the desired success in life. 2. How is the theme of destiny or destiny illustrated through the actions of the characters? 3. Fear is ed amet od solpmexe sortuo o£Ãs siauq ,ecnamor od oicÃni on laretil aditrap ad m©ÃlA .etnerrocer megami amu ©Ã ervil atul A .6 ?a§Ãnerefid assed odacifingis o ©Ã lauQ ?sodalutitni snemoh e sohnivida ,serdap solep adasu ad erefid sa§Ãnairc e serehlum sad megaugnil a omoC .5 ?aifoumu memet s£Ãlc sortuo so euq rop racilpxe a aduja anrep amu moc ahlev ad adnel a omoC .4 ?iap ues ed so euq od rohlem e£Ãm aus ed sotnoc sod atsog eyowN euq roP .sa§Ãnairc sad lamrofni o£Ã§Ãacude an socir³Ãlclof sotnoc sod aicn¢Ãtropmi a euqilpxE .3 ?obgi arutluc ed o£Ã§Ãasnes amu etimsnart megaugnil ad osu esse omoC .obgi sodatid e sesarf ,sarvalap moc asrevnoc aus malacretni e sianoicidart socir³Ãlclof sotnoc mezid ebehcA ed sneganosrep sO .2 .sªÃlgni amoidi oa setnelaviuqe mªÃt o£Ãn euq obgI ed sotiecnoc e sarvalap sa rednetne a serotiel so aduja ele omoc euqilpxE .LAREG OTXET ON OIRÃLUBACOV OBGI SSIES ETNEMSUF EBEDECA .1amoidi e snegamI ?lanoicidart obgI arutluc an arbeuq amu atneserper owknokO ed oidÃcius o omoC .01 .o£Ã§Ãaralced atsed odacifingis o euqilpxE â.somanoromsed e sadinu marevitnam son euq sasioc san acaf amu uocoloc]ocnarb memoh o[eleâ ,owknokO a zid akireibO ,etniv olutÃpac od lanif oN .9 .siaossep e siaicos sotnorfnoc so avercseD ?sarutluc saud sa ertne o£Ãsiloc ad sanamuh saicnªÃ¼Ãqesnoc sa o£Ãs siauQ .8 ?obgI ovop o ertne omsinaitsirc o evomorp o£Ã§Ãacude a omoC .7 ?edadnirT an artnecnoc es ebehcA o euq roP ?otircsed ©Ã omsinaitsirc o omoC .o£Ã§Ãarapmoc aus raiopa arap nworB .rS o e annukA ertne asrevnoc a esU ?omerpus res mu ed o£Ãtsirc otiecnoc oa arapmoc es uwkuhC omoC ?uwkuhC ©Ã meuQ .5 ?a§Ãnadum ad amet o etimsnart acisºÃm avon asse omoC ?ezod olutÃpac od lanif on adatnac acisºÃm ad odacifingis o ©Ã lauQ ?ecnamor on adatneserpa a§Ãnadum Ã atsopser a e a§Ãnadum ed otiecnoc o ©Ã omoC .4 ?sortuo so moc owknokO ed otnemanoicaler o aicneulfni odem o omoC ?eyowN eD ?owknokO ed seµÃ§Ãa sa atefa odem o omoC .ecnamor od ognol oa asu ebehcA o euq sahca euqroP .adazinordap odnes avatse aifargotro a ,trapA llaF sgnihT uevercse ebehcA odnauQ .obgI emon od saifarg satium aivah ,lainoloc-©Ãrp air©ÃgiN aN .7 .o£Ãsarba e o£Ã§Ãirgened ad soxelpmoc so ratsafa e amsem is me a§Ãnerc a rarepucer a edadeicos ahnim a raduja arap arefsE Â Â Â¢Ã ÃÂ¢Ã :are ecnamor o revercse arap ovitejbo ues euq uomrifa ebehcA ,trapA llaF sgnihT ed o£Ã§Ãacilbup a s³Ãpa ogol atsivertne amu mE .6 ?sametsis so sobma me rolav artsom ebehcA o euq ©Ã omoC .omsilainoloc on otnauq obgI arutluc an otnat ,lam o artnoc meb od aralc o£Ãsiv amu atnip o£Ãn ebehcA .5 ?setnadarged sopit³Ãeretse mªÃtnoc euq arutaretil ed sarbo sartuo uo sÂ Â¢ÃdarnoC ed o£ÃdircsE Â Â o£Ã§ÃaroC oa atsopser amu ©Ã marapeS es sasioC sa arienam euq eD .4 ?odem o otnauq anep a otnat macove sele omoC ?sadeuq saus masuac euq sacigiÃrt sahlaf sa o£Ãs siauQ ?onitsed ues ed rapacse matnet sele omoC .iap ues ed oditrevdani otanissassa olep odinup ©Ã euq ,opidÃ moc owknokO erapmoC ?ocigiÃrt i³Ãreh mu ©Ã owknokO ?sosortsased sodatluser mairc i³Ãreh uo atsinogatorp od seµÃ§Ãa sednarg odnauq omoc ,latnedico aid©Ãgart ad seµÃ§Ãnevnoc sa euges trapA llaF sgnihT me amart a omoC .3 .obgI o£Ã§Ãidart a mevomorp sele omoc e odacifingis ues euqilpxe e ecnamor on sianoicida soibr©Ãvorp ezilacoL ? obgI arutluc a erbos malever sele euq O ?ecnamor on avitarran o£Ã§Ãa a mevomorp soibr©Ãvorp so omoC ?ecnamor on obgI soibr©Ãvorp rasu me ebehcA Â Â otis³Ãporp o ©Ã lauQ ?mU olutÃpaC on soibr©Ãvorp sªÃrt sod odacifingis o ©Ã lauQ .2 .ecnamor on otircsed omoc ,anacirfa edadeicos ad ospaloc oa o-euqilpa e ameop etse aieL .staeY reltuB mailliW ed gnimoC dnoceS ehT ed ahnil amu ed mev ecnamor od olutÃt O .1o£Ã§ÃiubirtA e o£ÃssucsiD araP ?sonoloc so e obgI ovop o ertne o£Ã§Ãacinumoc a arap odasu ©Ã euq nigdip sªÃlgni od odacifingis o ©Ã lauQ .8 ?socir©Ãtose o£Ãs sele euq roP ?aifoumU ed saiedla sa ertne o£Ã§Ãacinumoc an serobmat sod odacifingis o ©Ã lauQ .7 ?lareg amet o arap meubirtnoc omoc e archaic spelling, Ibo, instead of the contemporary spelling, Igbo? BEYOND THE BOOKNo Longer at Ease by Chinua Achebe (1960) is the sequel to Things Fall Apart. It carries the reader forward in the lives of the descendants of Okonkwo. The novel focuses on Obi Okonkwo, whose downfall is caused by his inability to deal with the conflicting value systems of Igbo culture and his English training. No Longer at Ease is set in the late 1950¢ÂÂÂs. Arrow of God by Chinua Achebe (1964) takes place during the era between No Longer at Ease and Things Fall Apart. It is the story of an Igbo priest who copes with change by compromising his values and traditions. He sends his son to a mission school and testifies against his people in a land dispute. The result is that the Igbo people turn from the Igbo priest to the religion of the mission church. Again, Achebe shows how African tradition loses to European culture. OTHER TITLES OF INTERESTMister Johnson, Joyce CaryHeart of Darkness, Joseph ConradChinua Achebe, Ezenwa-OhaetoOmalinze: A Book of Igbo Folk-tales edited by E. Nolue Emenanjo (Oxford University Press, 1977)The Growth of the African Novel, Eustace Palmer ABOUT THIS GUIDEThis Teacher¢ÂÂÂs Guide was produced by Daniel BeauprÃ©Â of Education Quests, LLC and written by Judith Moore Kelly, Director of the District of Columbia Area Writing Project at Howard University. Advisors were Barbara Bloy, retired English Department Head and Advanced Placement teacher at Ransom Everglades School in Miami, Florida and Robin Osborn, retired English Department Head and Advanced Placement teacher at the Taft School in Watertown, Connecticut.
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